684 Burke related the story of two Okanogans, A—— and his sister who were convicted of incest. About 1917 when A—— was perhaps thirty and his sister twenty or twenty-five, they ran away together. They had "fallen in love with each other" but were continually kept apart at home. For a whole summer they camped about the hills, finding what they could to eat and occasionally breaking into an isolated house to obtain food. At the end of the summer they were caught and the man was sentenced to state's penitentiary at Walla Walla for one year. The girl was released and stayed in the Okanogan country. She did not bear a child. After being released from prison her brother did not return but married a Coeur d'Alene girl and remained in that country.

An account of father-daughter incest, which occurred about 1912, was also given by Burke. L—, of Roger's Bar took his twelve year old daughter to school each day on horseback. He was aged about fifty years and his wife, still living, was approximately the same age. The distance to the girl's school was about a mile and a half. He would not allow her to walk, nor would he permit anyone else to take her. The trail led through brush and timber nearly all the way. For a year he continued to accompany her, before she became pregnant. During that time he had kept her silent by threats. His wife was aware of what was happening but she, too, was afraid to say anything from fear of her husband. When the girl became pregnant her father forced her to name a certain young man as being responsible. But to her mother and some relatives she told the truth. The government officials learned of the affair and action was taken against the girl's father but there was no one who would testify against him and the case was dismissed. The man was in disgrace for a time. People laughed at him, but he paid little attention to their jeers and slights. He continued to live with his wife. Their daughter, too, remained with them. The child, a boy, was born. About a year later the girl married a Coeur d'Alene named J——. The two reared the child, who was not abnormal, but was never healthy. In 1930 he was still living. Later the couple had a child of their own.

838 Male homosexuality was called snłspsiwi'xʷ; female, sntá'χlau'wam. Burke knew of no examples among mature individuals. He had known of homosexual tendencies among young men and women. The punishment for such indulgences was whipping.

839 Male masturbation was termed stkspatəχant'su'ta; female, stsmɛ'sumt'suta. Boys who were known to masturbate were teased about it but never punished. The schoolmates of a girl, w——, knew that she masturbated. They nicknamed her and chided her.

None of my informants were acquainted with any case of hermaphroditism or transvestitism among the Sanpoil. Burke told of a Coeur d'Alene named G——, who was obviously a true hermaphrodite (stá'mia). This person, whose characteristics were preponderantly female, had much hair on her upper lip and chin. She assumed male dress, however, and associated more with men than women but stayed alone a great part of the time. She was slow in speech, staring at a person for some time before speaking, and talked very obscenely. She did not marry, but lived alone most of the time.

842 When they had to buy this assistance, they could pay as much as a blanket or a beaded dress for a small bunch of the leaves.

Mary Carden had never heard of inserting anything in the vagina to prevent conception.

292 839 Girls commonly wore a broad band of buckskin between the legs as a protection against rape. This was attached by thongs to the belt fore and aft.

783 834 Abstention from intercourse before hunting and fishing was considered desirable. The purity thus acquired was to be intensified by the taking of numerous sweat baths. However, while men were away hunting, the conduct of the women left behind could not influence them.

838 [773] Berdaches or transvestites were known. They were described as individuals who, though male, preferred woman's dress and occupations. "It was Coyote's fault that there were such people. He announced that there would be such when he left Cougar's house, where he had masqueraded as a woman." They were not considered particularly powerful, but on the other hand they were not frowned upon. People much given to joking might make such an one his butt. We could get no notion of the frequency of their occurrence. Most of the informants knew of at least one such case. We were also told of a Nez Percé man who, about sixty years ago, came among them dressed as a woman and attempted to ply the trade of prostitute at a communal gathering. He demanded payment first and fooled the men. The man was apparently sexless, since he could have intercourse with neither men nor women.

548 834 In the old days there were no prostitutes. There were some girls more interested in going about with men than in any other pursuit, but this activity was non-professional, and considered very shameful. Sometimes a father who had a daughter of this sort who would not reform, has been known to kill her because of her disgracing the family.

838 Women who were not interested in getting married, and liked to hunt, were not called by the same term as the berdaches. These were known to exist. In neither case was it considered by the community to be really a sexual disturbance. Women of this type were sometimes forced by their fathers to marry some satisfactory suitor.

833 At the present time there is a woman of a coast tribe on the reservation who cannot have intercourse with her husband unless she feels passionate; only when she is relaxed and about to sleep. There have apparently always been a few such women, for it was said "the men know how to handle them." (On non-menstruating women, see above.)

776 431 782 796 its strength. To perform at the winter dance without giving blankets or other things to the audience would make one's power angry. The spirit might command a girl to dance and give blankets to the people even though she had none to give, and if her relatives did not provide them for this purpose she would die. When the girl was afflicted with power from the dead, her affectionate father or uncle helped her by cutting a cow's throat and letting the blood flow on the snow, to propitiate the power and save the life of the girl. These means of propitiation were probably carried out for boys as well.

791 [838] 562 784 There were a few sexual differences in matters of power. Berdaches were regarded rather as good-for-nothings than as religious worthies. Shamans were both men and women, but if either sex predominated, it was the male. Special power for hunting came more often to men than to women. Women's power songs differed from those of men and power songs could never be borrowed between the sexes. Though a woman should not step over another person's power emblem, for fear of polluting it, a man might do so with impunity. From Lucy Joe we heard of one instance where a sex tabu, binding on women in general, was not enforced on a woman with great power. It pleased the woman in question, whose power had brought a big catch of salmon, to go swimming just above the salmon-weir, an act forbidden to women. When the people complained, she replied, "I made the salmon come. It's all right if I take a swim."

776 577 [538] Power assisted one to hunt, to fight, to cure illness, to perform superhuman feats, and to lead in communal enterprises. In spite of Suszen's opinions, the guardian spirits seem not to have supervised morals or to have deserted their protégés because of ethical misconduct. They stood, on the other hand, as strong patrons to the "mean man:" that heroic bully whom the Indians admired, feared, and often followed. As we have seen, however, certain vices hindered a young person from acquiring power. These were chiefly laziness, cowardice, and lack of concentration. The shiftless or timid child to whom the guardian spirits would not come is one of the tragic themes in Okanagon folklore.

THE QUEST

776 787 857 Usually between the ages of seven and thirteen, but almost always before puberty, the Okanagon boy or girl went out into the mountains and woods in search of a guardian spirit. To find power for one's self, either by accident or design, was called sûksûmix. The word for the power quest was tsûntsût or tsôntlôt. A child might make repeated attempts for as long as a year to acquire power or to add other guardian spirits to those which he already had. If he did not succeed after a number of trials he gave up in despair. One could begin the search in any season; most frequently one chose summer

776 *171 and immunity from harm of any kind when people were within or near their sphere of influence.

787 *171 **Guardian Spirits.**—Guardian spirits were of the same classes as among the Coeur d'Alêne. At puberty, every one endeavored to obtain one or more of them, and for this purpose went through a long course of training. Bathing in running water, fasting, praying, and keeping vigil in lonely places were prominent features. 533 *171 [787] Every one obtained one or more songs at puberty. Some were received directly from the guardian spirit, others were heard in dreams or visions. When not obtainable in this way, songs were occasionally composed by the novice in secret. Some songs were merely modifications and new variations of those already known to the people as a whole. The themes were usually suggested by something seen during the vigils or while training. A song might begin with the words, "I saw a bear," and so on. Sometimes songs expressed the desires or expectations of the person, and might begin with the words, "May my friend the eagle come!" "May such and such happen!" "May I see such and such a thing!" "May I do this or that!" Songs were also composed in later life after notable dreams, important events, or war exploits. There were also some songs composed for fun, with words of a comic nature.

778 *171 Men kept skins, feathers, hairs, claws, and other parts of animals and birds, which were representations of their guardian spirits, and also charms, roots, etc., in medicine bags of leather, rawhide medicine cases, or small specially made parflêches. When going to battle many men carried their medicine cases, while others affixed feathers or skins of their animal guardians to their hair or clothing.

838 *171 [756] **Berdaches.**—There were a few cases of men dressing and acting like women. As a rule, they became shamans, and cured sick people. They lived alone, did not marry, did not go to war, dressed in poor clothes, and never bedecked their persons gaudily. They dressed and did up their hair like women. They did all kinds of woman's work, and no man's work. Young men sometimes visited them and joked with them, but they held no familiar intercourse with either sex. Occasionally, to please the men, they would dress in men's clothing for a day and then resume their ordinary clothing. It is supposed that they were told by their guardian spirits to live as women do. Revais knew two who went by the women's names of Marguerite and Julianne. One began to dress and act like a girl when 7 or 8 years old, and the other when 10 or 11. Both were full-sexed males, and not hermaphrodites.

756 *171 000 **Shamans.**—Shamans and beliefs connected with shamanism were similar to those of the Coeur d'Alêne and other Salishan tribes. A noted shaman and prophet of the Flathead was Bear-Track, who died about 1880, aged over 90 years. If the people could not locate buffalo they asked his help. After gathering all the young men together he